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186 101 from the people who left behind the old archaeological remains in Turan (Central Asia).

• 773 In many instances this propaganda assumes naïve form. Half-legendary kings and leaders of the Turks in Asia have been set up by the propagandists before the Turkish soldiers as hero-ancestors—to say nothing of such historical personages as Attila and Timur! Then again, a legend found by European investigators among many Asiatic Turks, to the effect that they originated from a she-wolf, has now provided an occasion for the abandonment on Turkish standards of the Mahometan crescent in favour of the pre-Mahometan Turkish wolf. The legend, of which there are several versions current among the Turks and Mongols of Central Asia, relates that a white she-wolf—or perhaps a woman with the name Zena (sometimes Bura), which means 'she-wolf'—found and reared an abandoned man-child, who became the ancestor of the Turks (or in the Mongol version—of the Mongols). This explains the appearance of that animal on the war standards of the early Central Asiatic Turks, particularly the Tu-kiu branch, a design imitated by the [177] Osmanly during the present war. Though the Osmanly took up this legend as having been originally Asiatic, the latest researches seem to support the theory of de Guignes that it had a European origin, and was imported into Asia by the Huns. Assuming that the Huns were of Turkic stock, de Guignes thinks that when they were defeated in Europe and retired by way of the Volga, the Urals, and the Altai into Turan, they brought with them the Roman legend of Romulus and Remus, and gave it a Turkic setting by associating it with local Turkic traditions, so that

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subsequently it was accepted as if it had been of local origin.[1]

Such is the story of one of the 'historic heritages' claimed by the Osmanly. But, as a matter of fact, the more current version of the origin of the Turks is that which derives their tribes from Ogus-Khan, son of Kara-Khan, grandson of Dik-Bakui, great-grandson of Abuldji-Khan, who was a direct descendant of Noah. Such at least is the version given in one of the first attempts at recording the Turkic myths relating to their origin.[2]

If from the realm of mythology we turn to the physical or racial side, we are in perplexity as to why the drafters of the Pan-Turanian propaganda entirely disregard the fact that the Osmanly have now more Albanian, Slavonic, Thracian, and Circassian blood in their veins than they have Turkic; that their culture is more Persian, Arabian, and European than Central Asiatic; and that even in language there are divergences no less wide than are to be found among the languages of the Germanic family. All differences are disregarded, and linguistic similarity is magnified into linguistic identity.

Had the Turks and their allies, the Central Powers, been successful in their military plans, their intentions as regards Central Asia were as follows: '*Thirty to forty millions of Turks will become independent, and together with the ten millions of Ottoman Turks, will form a nation of fifty millions, which may perhaps be compared with that of Germany in that it will have the strength and*

[1] J. de Guignes, *Histoire générale des Huns*, vol. I, pt. ii, Book I, pp. 371-3.

[2] Recorded by Rashid al-Din, quoted by Radloff, *Concerning the Uigur*, p. 1.

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177 from the people erroneously called Kirghis, namely the Kaizak, who were dealt with among the Iranian Turks. The Kirghis, or 'Eastern Kirghis', are as a matter of fact, together with the Altai 'Tatars' and the Kirei, the truest representatives of the Turanian Turks. The name seems to be derived[1] from *kir* (*kr*), 'cultivated field', and shows that these people were originally agriculturists, as indeed we know they were during at least the period from the sixth century up to the time when the occupation of the upper Yenisei, first by the Mongol Altyn Khan, and then by the Russians, forced many of them to migrate farther south, and to take up a pastoral life. Even now part of them are agriculturists and hunters, and it is only that section which was subjected to the most frequent migrations that have adopted what may be called horse-culture. This may be defined as a mode of life dependent on cattle and especially horse breeding, hence their nomadic habits. They use the horse for riding, he provides them with food, and to a certain extent with clothing, while for heavy draught work it is the dromedary which is chiefly used.

101 The Kirghis are called by the Russians 'Eastern', 'Burut', 'Black' (Kara), or 'Mountain' Kirghis; the latter is used to distinguish them from the Kaizak Kirghis of the plains. Their home was since the beginning of our era in the valley of the Yenisei, whence they moved south under the advance of the

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773 [1] Another derivation of the name is *kyrk kys*, meaning 'forty girls', and the legend tracing the Kirghis from forty women from China who married forty men of U-si seems to uphold this (Schott, 'Über die ächten Kirgisen', *Abhandl. Berliner Akad.*, 1865, p. 432). But as a matter of fact the name by which they call themselves is not Kirghis but Krgyz.